

Brethren Evangelist

Delbert Wright 25 02

"I Am the Way, the Truth and the Life."—Jesus

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Editorial

Special Announcement

It is quite possible that this announcement is not applicable to your case, but it is quite certain that it does apply to hundreds of our readers. It is very desirable that all accounts on our ledger of 1900 and back of that date should be settled at once. And all subscriptions that expired with the close of the year 1900 and prior to that time should be renewed at once. We are co-operating with pastors and agents thru-out the brotherhood to bring about this much desired result, and we make this announcement that we may have the co-operation of the whole church in the work. This is a matter of importance and should not be overlooked by those concerned.

The Narrow Way

"Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." No more weighty and solemn words ever fell upon human ears. The tendency of the natural mind is in the direction of a broad way, a wide liberty, a liberal interpretation of privilege, or of duty, or of responsibility. The same tendency is seen in modern theology. Latitudinarian schemes of doctrine find favor with the multitude, and a man is not allowed the distinguished title of "thinker," unless he shows a disposition to get out of what are called the ruts of traditional doctrine. We constantly hear the broad gage man spoken of with admiring approval, while the "narrow man" is held up to popular contempt. Nevertheless the weighty utterance at the head of this article, and which we must know is illuminated with the divine wisdom, is as true in philosophy, as true in human experience, as it is true in theology. Take any vocation of the professional or commercial world and it is already recognized fully that only the concentrated man, the specialist, the man who is narrowed to that particular object, whose thought and energy is confined to that single channel, is the one who can hope to succeed at it with anything like a thorough and satisfactory success. The young man for example who undertakes to be a distinguished lawyer, who aspires to reach the top of his profession, may feel a lively interest in other professions, in other intellectual pursuits, in theology, in science, in agriculture, but if he dissipates his mental force over all these fields, he will become proficient in none, his chosen profession or any other. He will succeed in none. This fact is long ago recognized in temporal matters. He who would be a prince among bankers, or merchants, or statesmen, must enter in at the straight gate of a single purpose, must persevere in a nar-

row way of constant discipline, discipline of all his talents and energies to the mastery of a single object. In the gold mining of California, streams of water have been brought down from the higher levels in narrow flumes, and projected against the gravel which hides the gold, washing down by the great force of the pressure hills and mountains, and bringing to light the yellow treasure. This same water dissipated in rain over a wide area would accomplish nothing of the kind, would reveal no gold. Forced into a narrow channel it accomplishes its wonderful results. The pressure from above supplies the power. In a way this represents the straight gate and the narrow way. When we gather in all our wondering energies, spiritual and intellectual, and like Paul say, "This one thing I do," finding our strength on high, our sources of power from the supernal world, confining our purpose to the narrow way of a single object, and that object the everlasting life, we at once behold the mountains of opposition and difficulty melt down before us, revealing beyond the inestimable treasure of the eternal life, the splendors of the golden city.

"Few there be that find it." Think of these fateful words sounding out thru the countless multitudes, and on down the ages and the generations of men. "Few." Think of its tremendous import when we make a personal application of the words. Well, after all, it is a perfectly rational statement, and just what we see exemplified in all human experience. Among the countless thousands of men, how few there are who reach the highest distinction in any calling. The inefficient, the common-place, the half-baked, the failures, are counted by the million. Broad is the road that leads to nowhere, to worse than nowhere, because it requires no effort, no denial of the natural bent, no rigid discipline of the soul, to do nothing, to become fit for nothing, and to arrive at nothing. In its last and logical analysis, death is nothingness. Life is everythingness. "All things are yours," said Paul to the winners of life. Whatever there is of power and knowledge and joy, of peace and love, is theirs; so that at last the narrow way leads to the broadest, the deepest, the highest, the fullest, the unspeakably glorious, the eternal LIFE.

The Kind He Looks For

A well known politician said not long ago that he found more real religion at a baseball match than in a Fifth Avenue church. This may be possible, but there is a notably unfair inference in the comparison, in that the Fifth Avenue church is assumed as a fair representative of religion. We are not very well acquainted with Fifth Avenue churches, but we have heard that they represent the wealth and fashion of the metropolis, and it is altogether likely that they